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N.B.—All Communications should reach the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th of the month preceding publication.

"Loyalty."

In recent days the word "Loyalty" and its related term "Loyalist" have been heavily worked. We desire to find them further work to do. They have doubtless served their purpose in one branch of service. Let them now return to their fuller and more general significance. Loyalty to King and Empire is a great good. But we shall assume its existence and its importance, and pass on to consider the wider meaning of "Loyalty."

A suggestive modern writer, Prof. Josiah Royce, has bestowed much fruitful thought upon the theme and we would most heartily commend his book on "The Philosophy of Loyalty" to all thoughtful readers. In his view loyalty rightly understood is chief amongst the moral goods of man's practical life. Its patriotic forms are but some, and these not the most important of its applications. Loyalty provides a personal solution of the hardest of human practical problems, the problem "For what do I live?" "Why am I here?" "For what am I good?" "Why am I needed?" In its widest and truest sense it comprises domestic, religious, commercial, professional, as well as patriotic activities. To follow Prof. Royce: "In loyalty, when loyalty is properly defined, is the fulfilment of the whole moral law." It is present in all social enterprises, it is the core of all unselfish collective endeavour. To be loyal is to rise above self and all that sets self first. It is to be enlisted in a cause that comprises other selves, and yet achieves self-realisation as a consequence of its search for a collective good.

Thus, "a man is loyal when, first, he had some cause to which he is loyal; when, secondly, he willingly and thoroughly devotes himself to this cause; and when, thirdly, he expresses his devotion in some sustained and practical way, by acting in the service of his cause." The essence of such loyalty is dedicated service therefore. If a man be a member of a church or any other organisation his loyalty claims him as its willing and obedient servant.

Happy the cause that can command such loyalty from its members! Why might it not do for our Church? It would transfigure perfunctory into sacrificial offering, a cash nexus into a living bond of union, languid devotion into fervent zeal The centres of our congregational work would become instinct with new life. Our annual assemblies would be opportunities for giving and gaining energy for more thorough-going service for God and man.

May we not hope for more loyalty in this lofty and less popular sense, never more needed than at a time when many men despair of the world's power of recovery from innumerable ills? Let us make our church what it should be and all that loyalty might enable it to be. We can do no more and we are unworthy if we are content to do less.

Notes of the Month.

The month of June is important by reason of the various annual gatherings of our church bodies. This year, as in previous years, the interests of many members are catered for. On June 4th those who believe in the value of Sunday School work, and wish to strengthen the hands of those engaged therein, will not forget the Conference at Comber. Now well-established in the affectionate regard of many visitors from our different churches and schools, not even difficulties of travelling should tell against a representative attendance at the forthcoming Conference. Rather should such difficulties act as an incentive to ensure the success of the meetings.

Later, on June 14th and 15th, the Remonstrant Synod, Non-Subscribing Association and General Synod, will meet in the First Church, Belfast. We wish we could use in their connection the word success as unreservedly as it can be used with regard to the Sunday School Conference. Unfortunately, however, none but the faithful few usually attend these gatherings. Were it otherwise it would mean a wonderful stimulus to their activities. May we not on this occasion count upon the presence of at least one Layman from each constituent congregation? That would mean much, by way of improvement, and much might conceivably mean more in course of time. Besides, this year the Laymen's League will take its place in the list of candidates appealing for popular support. Nor would we overlook the welcome presence of the Rev. W. G. Tarrant, B.A., editor of "The Inquirer," as the Lecturer. We should see to it that he has a large, as he is bound to have an appreciative, audience.

All who remember Dr. Carpenter's visit to us on the occasion of our Annual Meetings two or three years ago will learn with profound satisfaction that he is recovering from the serious illness which caused such grave concern to his many friends. When he delivered his Lecture in Belfast he was so full of vigour that we hoped for him many more years of fruitful work. That hope may even now, we trust, be realised. A few days ago, there reached us the printed volume of his Hibbert Lectures on "Theism in Medieval India." It is a most striking testimony to his profound knowledge of Comparative Religion, the subject of which he has long been regarded as a master. This latest work indicates to what purpose he has given years of thought and labour to the religions of India. To be appointed Hibbert Lecturer is to receive the Hall Mark of Scholarship, and Dr. Carpenter is most deservedly ranked with the scholars of international repute, whose preceding printed lectures are highly valued by studious and thoughtful readers in many lands. We sincerely hope that Dr. Carpenter will be spared to give to the world more scholarly products of his amazing industry.

By the time this issue of our Magazine is published we are pretty confident that amongst the men elected to the new Ulster Parliament there will be included two illustrious members of our religious community, Dr. John Campbell and Mr. John M. Andrews. No less heartily than we shall congratulate them on their election we shall make it a matter of congratulation to ourselves and to the community generally that they have been selected for the honour. We know and value their life-long loyalty to their own household of faith, while their varied public services are known to many persons in their native counties of Antrim and Down. With such men in positions of trust there is good ground for hope that the new government will hold dear the principles of strict impartial justice and religious toleration for which as a religious community we have always contended.

We regret that owing to unforeseen causes the publication of this issue of the magazine falls somewhat later than usual. To avoid the recurrence of this, we would earnestly appeal to our contributors to send in their contributions as early as possible. We shall heartily welcome suitable articles for the body of the magazine, as well as paragraphs of news concerning the activities of our churches.

Forgotten Friends.

A little time ago the writer undertook a duty that does not rank high amongst human doings and yet deserves due place in the domestic list of virtues. In response to his energetic environment, and in order to save from harsh treatment certain decrepit favourites, he essayed the task of spring cleaning his books. Now that the task is accomplished he wonders if no "Order of Merit" takes cognisance of such an exploit! To do battle with one's enemy at the gate may be a heroic deed, but to encounter and overcome the foes of one's own household is hardly less heroic.

But we would, after reflection, withdraw the word "foes" except in so far as it applies to dust and dirt on the books and not to the volumes themselves. These we would respectfully rank as friends, ancient and modern. When placing new books old ones get pushed back or made to occupy a lowly place. But spring cleaning a library is a great leveller. The man with the duster is the true democrat. He who has entered upon the grim rites and stands before his packed book-shelves is like the householder of the New Testament, he "bringeth forth out of his treasure things new and old." There hidden away and too long forgotten is the friend whose aquaintance the writer made on so interesting an occasion. How does that dramatic incident therein run? The duster is laid aside, the volume eagerly opened, and the old pleasure re-awakened. Can it be that I passed thee by, my friend of long ago? Dost thou reproach me with such mute reminders of dusty top and grimy covering? Friend, go up higher, so that I can look thee in the face more frequently, and ward off by friendly contact the ravages of dust and decay. But who now is this? Did I not return thee to thy rightful owner, although stoutly maintaining such to be so? Of a truth, it bears his name on the cover and thus I stand committed. Go, then, with my benediction for thy good fellowship long ago!

Verily it is a task of discovery, where the unexpected happens. How many old familiar faces come to light as the labourer warms to his task? They make their old appeal and compel the modern husbandman to pause awhile and snatch a fleeting joy from the mist of vanished years—or more truly—the dust of many months. Some stalwart friends we can only clasp for a moment or bestow a vigorous slap on the back. Your day shall come when spring and its varied charms have yielded place to winter and its long evenings. But if it is embarrassing financially to meet one's creditors, it is not so in the case of one's literary creditors. If we pass them by it is not because we fear to hold converse with them, but because the occasion presseth. Let the task proceed and every book have its fitting if fleeting recognition. Assuredly, spring cleaning is no sinecure yet it has its charm and its attractive aspects. Even to bestow a friendly nod and to recall a distant delight saves it from a perfunctory duty. There is much to be said in its favour were it not for the actual cleaning part!

Who would depreciate the real pleasure which even the chance encounter with old-time and much-loved comrades evokes? Just as in living relationships there are friends whom we seldom meet, or with whom we do not exchange letters, and yet our friendship remains ready for instant renewal at the old level when we come together again, so is it with certain books. Let the encounter be effected, and we at once forget the absence and establish the vital touch. Some books are redolent of sacred occasions, when priceless help was given. That period of recovery from illness, how its weary hours were lightened by the friendly office of this or that book! Or, again, we recall the pleasure we shared with some-fellow reader, when at our suggestion he borrowed a book and entered into our keen appreciation of its genial wisdom. And if there were no other outcome of our strenuous and somewhat sultry task, is it not much to be reminded of the humanitarian and international character of a library, each nation's writers making their contribution to the sum total of wisdom and inspiration.

Caution and Candour in Religious Teaching.

In one of his most striking sayings, Jesus created a difficulty for many later readers. "Cast not your pearls before swine," as ascribed to him in the Gospel according to St. Matthew, is rejected by Dr. Martineau as too harsh an utterance to be really spoken by Jesus. But might not the saying be a proverbial expression used by him for a particular purpose? Is there not a right use of reserve in the imparting of religious truth? If seed flung upon rocky ground can find no rooting place, so, likewise, precious truths given to hard hearts and unresponsive minds is bad mental and moral sowing. The secret of all successful teaching is to begin at the pupil's end, to take note of his conditions of mentality and receptivity. To disregard these is to labour in vain and to make truth unfruitful.

Thus, there is essential a wise caution in teaching. Yet this can be overdone at the expense of truth and with the forfeiting of sincerity and candour. It has been urged that in this respect some public teachers have been to blame. Why, for example, were so many orthodox believers unprepared for the theological views held by Canon Barnes and others concerning traditional doctrines of the Fall? If ministers had freely imparted to wonted hearers the scientific conclusions assimilated by themselves, would there have been so great an outcry in the supposed interests of old-established doctrines? We believe not, and we are supported in that opinion by a weighty utterance delivered by a Scottish Professor to the theological students of New College, Edinburgh. On the occasion of his Presidential Address some months ago, Prof. A. Seth Pringle-Pattison selected as his theme "The Duty of Candour in Religious Teaching." The title clearly reveals the nature of the speaker's thesis. It is a very strong condemnation of unwise reticence on the part of orthodox teachers, who, while themselves receptive of modern scientific truths, fear to shock the tender susceptibilities of their weaker brethren by making public confession of those truths. This lack of candour he believes responsible for the alienation of an increasing number of people from the churches. Nothing could be plainer than his appeal to those in training for the Scottish Ministry and it is equally applicable to all candidates for modern pulpits: "If Christianity appears to be entirely out of relation to the system of our best-established secular beliefs—if not in flagrant contradiction to them—it must inevitably degenerate into a form of words which we mumble on Sundays in the pews, or hear rumbling over our heads from the pulpit, but which has no vital meaning for the rest of our lives. This is, I fear, to a very large extent, the case to-day." He illustrates his point by a reference to what has been achieved by the historical criticism and consequent better understanding of the Bible. The research which has practically made of the Old Testament a new and more spiritually vital literature must be as freely applied to the New Testament.

With his main position and conclusions we imagine all our readers would be in complete sympathy. The difficulty is not so much in the uttering of modern knowledge but in the mode of utterance. Even truth can shock or be made repellent. It seems to us that what is needed is really a combination of caution and candour on the part of teachers. The prudent reticence which Jesus enjoined can be made serviceable in the cause of education. No truth is to be burked or withheld. But caution in the choosing of the fitting form and the right occasion is imperative. Did not Jesus declare: "I have many truths to tell you, but ye cannot bear to hear them now?" Yet who would accuse him of want of candour or sincerity? It is surely in His spirit that we do our best work as truth-seekers and truth-tellers.

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"Jesus in the Experience of Men."

A couple of years ago Dr. Glover published an excellent little book entitled: "The Jesus of History," which must have helped many people to a better understanding of the earthly life of the Master. Religion, however, can never have a purely historical basis, and interesting and helpful as it will always be to get fresh light upon the actual events of the life of Jesus together with a clearer knowledge of the customs and thoughts of his time, this must in some way be connected with our own spiritual experience if it is to be of more than historical interest. Dr. Glover thoroughly realises this, hence his new book, "Jesus in the Experience of Men." It is not with the intention to criticise that we draw attention to this book, but rather to express grateful appreciation even where we are not in perfect agreement.

In the New Testament we have not only an attempt to record the sayings and doings of Jesus, but we have also, especially in the Fourth Gospel, the Revelation, and the Epistles of St. Paul, an attempt to give intelligent expression to a new and wonderful spiritual experience. The influence of Jesus upon the Apostolic age was such as to completely alter the outlook on life, and this alteration necessarily involved a new experience. When at a later period Christianity came into contact with the learning and paganism of Greece and the legislative genius of Rome, yet another experience was involved. Creeds and Confessions are attempts to give expression to what these varying experiences teach. With the march of the ages Christianity is being for ever brought into contact with new conditions and at each stage there must be new experience. It is out of experience that theology should be formed, and as experience is for ever enlarging it follows that theology like knowledge must "grow from more to more." From this point of view it would be difficult to find a more complete justification for the non-subscribing position which we hold than is here presented. But quite apart from this we welcome "Jesus in the Experience of Men" for the sake of its lucid exposition, its careful scholarship, its lofty tone and its beautiful style. We congratulate the Student Christian Movement on publishing so fearless and broad-minded a contribution to the constructive religious thought of the day, and heartily commend the book to our readers.

G. L. P.

Harmony.

The greatest souls on earth repose behind faces that are calm and serene; faces that are unmarked by the lines of turmoil, anger, fear and worry. There is a common strain which makes all men akin. What it is we do not know, but it may be readily uncovered by all who have learned to subdue their passions and harmonize their minds with the minds of those around them.

This common cord which binds the hearts of mankind will never be uncovered by those who find fault; who look for the bad instead of the good in people; who grumble instead of praise!

When you have learned to sit down and be quiet while you paint a picture, in your imagination, of the person you would like to be, when you have learned to praise the good in others instead of pointing out the bad, you will have learned the secret of harmony.

True happiness can never be attained until we have learned to interest ourselves in our neighbours; how to feel with them, alike, their sorrows and joys. We cannot bend the mind of another to our way of thinking until we harmonize our mind with his. Then, out of reciprocation, he will respond by harmonizing his mind with our own.

—"Hill's Golden Rule."

A Christian Scholar.

Recently the writer renewed his acquaintance with the works of Dean Stanley, a writer whose influence was perhaps as great outside the Church of England as within its borders. During his lifetime his true catholicity of spirit and capacity for friendship made him appreciative of men of varying theological positions, and he recognised, as few of his contemporaries did, the scholarly services of Unitarians like Dr. Martineau. It is now about forty years since he received a national funeral in Westminister Abbey, and it is therefore fitting to attempt an estimate of his place as a contributor to modern knowledge.

As a biographer, his position is confirmed by time. A re-reading of "The Life and Correspondence of Thomas Arnold" strengthens the conviction that it is still one of the best constructed and readable of biographical works. The fact that Stanley was a pupil of Dr. Arnold's at Rugby, the strong attachment of both men to the Broad Church and its free theology, their like open-mindedness with regard to truth, constituted a relationship of an ideal character, and the result is a treatment of the master of Rugby which which is at once sympathetic and discriminating. Not the least exacting test of a book is its ability to bear frequent re-reading with added pleasure as the outcome. That test Dean Stanley's works can stand, as the present writer gratefully affirms.

But amongst the many books which Dean Stanley produced in his strenuous life the majority testify to his continued interest in history. How does his historical work stand the test of time? Before that question is answered it is necessary to remind ourselves of the kind of historical work Dean Stanley attempted to do. He was not, nor did he profess to be, a historical scholar in the most exacting sense. Rather did he follow in the footsteps of those men who made original discoveries in the field of history. Like Dean Farrar at a somewhat later date, he was a populariser of the results made known through the original research of others. For that kind of service there is much to be said, and few men accomplished it more effectively than Dean Stanley. Clearness of thought and attractiveness of style characterize his "Lectures on the History of the Jewish Church," or the similar series of lectures which describe the Eastern Church. Many of the results of modern scholarships which are now taken for granted needed his sweet reasonableness to make them acceptable in earlier days. When Bishop Colenso and his works were anathema to most orthodox persons Dean Stanley courageously entered the lists as Colenso's champion. The same courage and tolerance of spirit marked him through life, and at no time was he afraid to espouse an unpopular cause. Hence, though Biblical scholarship has achieved so much since his works appeared as to make his conclusions seem cautious and conservative, it is only necessary to understand the traditional position of the mass of his contemporaries to realise our indebtedness to the bold pioneer in a new field of speculation. Nor would we fail to point out the freshness and charm with which he invests his description of travel, or his study of Canterbury or Westminster.

Again, he was a pioneer in another respect. Much has been said and written recently about the readiness of Church of England and other Divines to occupy the pulpits of outside religious bodies. It is not long ago that the appearance of a Scottish Moderator in the pulpit of the Belfast Cathedral was hailed as a herald of religious re-union. But fully fifty years ago Dean Stanley thought nothing of preaching in Scottish Presbyterian pulpits. It seemed to him then a perfectly reasonable and quite Christian thing to do, and the horrified protests of some of his fellow churchmen only amused and certainly did not deter him. Just as readily as he acknowledged in his works the scholarly services of men of other countries and creeds, so also was he prepared to admit the Christian credentials of other branches of the Church of Christ. In act as well as in thought he had long anticipated the recent Lambeth Appeal.

Obituary.

MISS ANNA SMYTH.

The Banbridge Congregation and also our Church at large has sustained a great loss by the passing away of Miss Anna Smyth, of Milltown House, on May 5th, in her seventy-eighth year. Her remains were laid to rest in the Old Meeting House Green, beside those of her brothers. The widespread feelings of sincere regret were unmistakably reflected by the congregation that assembled round the graveside which was representative of the entire life of the town and district. The Rev. P. Godding officiated.

The Minister paid a touching tribute to her memory on the following day at the Communion Service, and at the Annual Congregational Meeting (held on May 15th) moved the following vote of condolence: "We, the members of The First Presbyterian (Non-Subscribing) Church, Banbridge, feeling our own great loss in the death of Miss Anna Smyth, tender our deepest sympathy with her sorrowing relatives, and would unite with them in their gratitude to Almighty God for such a deeply honoured and truly Christian soul." In seconding, Mr. S. Bell, our worthy Secretary, said "It is with no little emotion of sadness I rise to second this vote of condolence on the lamented death of our late fellow worshipper Miss Smyth. No feeble words of mine can express the irreparable loss this worshipping society has sustained. To us the late Miss Smyth was the last of an old honoured and respected family—honoured and respected in their native county—honoured and beloved in this Church—and so long as this congregation exists the name of Smyth of Milltown House will still be cherished."

Miss Smyth, like her late respected father and brothers who had gone to their rest before her full of years and wisdom, was a staunch Unitarian. She loved this Church, the Church of her fathers, and she delighted to worship within its walls. Like most of us, Miss Smyth had her days of shade and days of sunshine, but her days of shade were many. She has now gone 'behind the veil' full of years and wisdom too, and her place on earth shall know her no more. But that vacant pew will still recall to us the loving heart, the gracious smile and the kindly voice of her who worshipped there.

MISS SARAH LAIRD, BELFAST.

The death of the above lady took place on May 16th at her residence, 16 Glandore Avenue, Belfast, after a long and painful illness. Her devoted sisters and brother, together with a wide circle of friends, greatly mourn her loss, although the end came as a merciful release to herself. Up to the beginning of her last illness she was engaged in varied activities and was a strenuous and conscientious worker for many good causes. As a zealous member of the First Church and its Sunday School, she did greatly-valued work, and for many years was keenly interested in the Dorcas Society. The Domestic Mission always enlisted her practical sympathy and support, and she had at one time much to do with its successful Mothers' Meeting. These many duties, always faithfully discharged, were additional to her professional work as Principal of the Girls' Department of the National School in Stanhope Street. It was a matter of heartfelt regret to her that illness compelled the relinquishment of her scholastic labours, but up to her death she followed with closest interest the concerns of the School in which she had laboured successfully for so many years. The intimation of her death caused deep regret to a wide circle of friends and not least to the many scholars who had benefited by her able tuition. The funeral took place on May 18th, the service in the house and that at the graveside at Carnmoney being performed by her minister, the Rev. H. J. Rossington.

DEATH.

M'KELVEY—On Tuesday, May 10th at Glastry House, Kircubbin, Co. Down, William M'Kelvey, aged 63 years. Interred in the family vault at Ballyhemlin Meeting House.

Young People's Page.

FIGHT THE GOOD FIGHT OF FAITH.

Many centuries ago an old man sat in a prison cell in Rome. He was not actually so very old in years, but his life had been hard. Ever since he had reached manhood he had spent his time in constant travel, bearing hardship and ill-usage, imprisonment, and the then common punishment of scourging. This man was Paul the Apostle, who passed the last years of his life in prison, waiting for that death by martyrdom which alone could set him free. Very sad thoughts must have come to him in his loneliness. The great rich city outside seemed given over to self-indulgence and wickedness. That city had ships on every sea and within its walls craftsmen of every craft and every object of desire, but the poor were starving and religion was a pretence. The little handful whom Paul had taught to know Christ and to call themselves Christians were bravely striving after better things, ut were enduring persecution which apparently must finally annihilate them. Neither would the recollection of his lifework always bring him consolation. The labour had been incessant and the "journeyings often" had involved shipwreck and every kind of danger. He had been "in prisons more frequent" even before the final captivity in Rome, he had suffered the "forty stripes save one" from the Jewish authorities five times, and had been "thrice beaten with rods" by the Roman lictors. But the memory of physical sufferings would not have depressed him; like every other noble man and woman he "rejoiced" in them as "filling up the afflictions of Christ." It was the disappointments he had met which tried his spirit. His own countrymen had rejected his message, and as Roman law would not allow them to put him to death, they charged him with sedition before the Roman governor. Worse even than this were the disappointments and treachery among his own converts. But "in all these things" Paul had been "more than conqueror" through faith in God. He had known the height of success when thousands held spell-bound by his words declared he was Mercury, the god of eloquence; he had known the depth of failure when Christian converts sank back into heathenism; but none of these things can separate from the love of God.

So he sat in his cell writing to "Timothy, my own son in the faith," a letter of advice, encouragement and instruction. Young as he was, Timothy had been appointed a teacher and organiser in the newly-founded churches. His would be responsible and difficult work, and one object of this letter was to impress upon him that the work was well worth doing. He was not to look for thousands of converts nor the rapid growth of Christian communities. His duty was to do the work to which he had been called and leave the result to God. "Fight the good fight of faith"—that is a message from the captive veteran to the young soldier.

Only a man like Paul could give such a message. In his own words, "forgetting those things which are behind," the many disappointments and the apparent failures, "and reaching forth unto those things which are before," the ultimate triumph of Christianity, not in his lifetime, but most certainly in the future, he bids Timothy do the work of an evangelist and make full proof of his ministry. He had finished his course and had kept the faith, and now handed on the work to a younger man.

The world to-day stands in sore need of such a call to faithful performance of duty. Everywhere voices are heard telling the younger people that the best thing to do is to have a good time and enjoy oneself and do as little work as may be. That is not the way in which "a good time" can be secured.

Happiness can be found only by living a true life, by obeying the command: "Whatsoever thy hand findeth to do, do it with thy might," and striving to give what happiness and cheer one can along life's way. Life is worth living, real work is worth doing, apparent failure does not matter, and if the good fight has been fought the crown of righteousness will be gained at the end.

DORA MELLONE.

Lesson Notes.

[In accordance with the Scheme for 1921, prepared by the Sunday School Committee of the N.S.P.C.I.]

June 5th. Jesus and the rich young man. Read Mark x. 17-25. Key text, Mark x. 21.

1. *Jesus and the rich young man.* Note the contrast between the wealthy young man of the world, who still feels the need of advice to be truly happy (for eternal life means true happiness), and the poor young preacher of Galilee, who, lacking all earthly comforts, is able to give that advice. In this picture we see how wrong and foolish is the notion that goodness and happiness have anything to do with having lots of money, luxurious homes, costly garments, and the rest. The poor man, Jesus, was the happy man.

2. *Why callest thou me good?* The young man could not help calling Jesus "good Master," because, compared with other men, he was so much nobler and better. But the title gave Jesus great pain, because he did not believe in folk comparing themselves with other folk, and saying, "well, anyhow, I am better than Tom, or Mary, and the rest." We are not good because we appear better than other people. We have to be "perfect as our heavenly Father is perfect." That was Jesus' aim—to be Godlike—and he alone knew how far he fell short of his own great ideal. The best men are always the most modest, because, being so near to God they know what goodness really is.

For elder scholars. Here we see Jesus himself laying great stress on his human limitations. It is characteristic that Mark, the most human of the evangelists, should give us this incident, whilst Matthew, most anxious to stress the non-human element in Jesus, alters the words so as to make them utterly absurd. (Compare carefully Matt. xix. 16, 17. But Luke xviii. 18, 19, supports Mark).

3. *The commandments.* Notice how careful Jesus was to find out if the young man had failed in any of the ordinary things he was told to do. Oftentimes it is the failure to perform such a duty as honouring our parents, or being honest, that shuts us out from the joy of eternal life. But the young man had done all his teachers had told him, and was still miserable. Many of us, no doubt, have felt that way. Perhaps we have tried to be useful, but after doing the same things as other people have felt a sense of failure. How is that?

4. *Jesus loved him.* The reason Jesus loved the young man was because ordinary duties had failed to satisfy him. It is those who aim at the highest goodness and usefulness who find that they cannot do all they want merely by doing what they are told; for oftentimes we can do what we are told *in a bad spirit*, or what we are told to do comes so easily that there seems nothing particularly good in doing it. We have the feeling that something more could and should be done When we feel that way, Jesus loves us.

5. *One thing thou lackest.* The one thing that kept the young man from inheriting the joy of eternal life was that he was too comfortable, too wealthy. No one can attain goodness merely by doing what he is told unless it means some sacrifice to do what he is told. What particular virtue is there in being honest, if we should never desire to be dishonest? The virtue comes in when we have a tendency to dishonesty and *resist it.* What virtue in being good tempered if we are naturally good tempered? The virtue comes in when we have a tendency to bad temper and resist it. What we have to do is to find out our weak spot and make that right. The young man's weak spot was that he was too well off, and had never felt the need to sacrifice anything. But the young man, with all his good intentions, could not take that way. Yet it was the only way to follow Jesus. He had every reason to go away sorrowful.

6. *How hard!* Jesus never said that it was a sin to be rich. But he said that it was next to impossible for

those *who trusted in riches* to enter the kingdom. This applies both to those who are rich and put their riches first, and those who, being poor, think that to get rich is the main thing. But the main thing is *to trust in* goodness and God, the Father of goodness.

June 12th.—Review. This is a most opportune time to review Jesus' work in Galilee before we proceed with him to Jerusalem.

June 19th.—Jesus leaves Galilee for Jerusalem. A lesson in humility. Read Mark x. 32-45. Key text, Mark, x. 44.

1. *Jesus was going before them.* Here we see the great leader. His followers were afraid, because it seemed a most desperate enterprise for the poor carpenter of Galilee to challenge the proud and powerful priesthood of Jerusalem. But he was a Messiah indeed. He knew that God was with him, and even though suffering and death might await him, was ready to proceed so as to show men the true nature of the kingdom of God. Teachers should do their best to paint a word picture of this magnificent scene—the doubting followers, the God-inspired leader going on before. He did not mind being alone, because God was with him.

2. *The request of James and John.* These were two of Jesus' most intimate disciples (Peter was the third), and they felt that if there were any rewards to be obtained they should have first pick. To begin with, they made the mistake of thinking that the new kingdom would depend on riches, force of arms, and worldly position; whereas the kingdom Jesus seeks to establish depends only on pure and loving hearts. This mistake led the disciples into the further mistake of asking to be the *first* in the kingdom.

3. *Jesus' answer.* Jesus dealt most patiently with these men, who, like so many others, failed to understand the meaning of Christianity. First, he asked them if they were willing to endure all he had to endure. Yes, they answered, never realizing what their answer meant. Jesus' meaning was, that all Christians have to be willing to suffer as he suffered; that we cannot be citizens of the kingdom without making great sacrifices. Then he astonished James and John by saying that he had nothing to do with "rewards." Compare the hymn, "Dismiss me not thy service, Lord," in which the words:

> "And I will ask for no reward
> Except to serve thee still,"

give us the truly Christian ideal.

4. *The first shall be servant of all.* In the kingdom of love, service will be so great a joy that, instead of the "first" insisting on being served, he will be the best of all at serving and helping others. This is the ideal of Boy Scouts and Girl Guides—to do good turns for the pleasure of doing them, not for the sake of reward. From the selfish point of view it is undignified to serve and help, and "grand" to make others serve. But love makes us humble. To be humble does not mean to cringe, but a willingness to do lowly tasks from the high motive of love.

June 26th.—A lesson in real Christianity. Read Matthew xxv. 31-46. Key Text, Matthew xxv. 40.

General Note. The main subject of this lesson is not so much the vision of the Last Judgment as the virtue which is the test of judgment.

1. *"Come, ye blessed . . . and inherit the kingdom."* It is worth while asking ourselves what God will expect from us if we are to be thought worthy of the kingdom. Here are various answers which different people give. 1. *To come regularly to Church and Sunday School.* It is indeed very helpful and good to do this. But that alone will not make us Christians. Many selfish, cruel, impure, and hard-hearted people do that. Therefore we are not called Christians because of that. We should come to Church and School for the sake of something higher. 2. *To be obedient to parents, teachers, etc., and know our lessons and do our work well.* That is good, but not enough. We might do that from fear, or for money, or prizes. 3. *To have a right belief.* That is very important. But our Lord says nothing about belief, because we can only

show that we have a right belief by what we do. The right belief is that God is love, and that we show our love to God by loving those about us. Therefore the one thing that is expected of us is real love.

2. "*I was an hungred, and ye gave me meat, etc.*" It is most important to notice that the eternal King did not merely say, "Ye professed love," but "ye *did* all sorts of loving things." Nor did he praise the blessed ones because they had loved those who loved them and helped them. That should be very easy. If our parents or friends do good to us we should be very mean not to love them. But the highest form of love is the love that consists in being kind and helpful to *all sorts of folk*, even though they be too poor or weak to help us, or even though they be strangers. The hungry and thirsty, the stranger, the ragged or naked, the sick, the unfortunate are the great opportunities of showing that we can love.

3. "*Lord, when we saw thee an hungred, and fed thee, etc.*"? Notice the strange form in which the King praised these loving souls. He did not say that they had helped the hungry, etc., but rather that when *He* was hungry and so on, they had helped Him. So that they were astonished, and asked when had they seen the Eternal King hungry and fed him. That seemed impossible. Then came the wonderful answer:

4. "*Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me.*" The meaning should be clear. God is everywhere. We are all His children. We are all brothers and sisters of Jesus. Therefore when we do good to even the poorest and weakest we are doing good to God. Note the words: "Forget not to show love unto strangers; for thereby some have entertained angels unawares." (Hebrews xiii. 2.) Where love is, God is. Never miss an opportunity of showing love, for God is there to receive it, and love is the one thing that matters. Read Tolstoi's story, "Where Love is, God is" ("Twenty-three Tales by Tolstoi.").

Programme of Annual Meetings.

TUESDAY, 14th JUNE.

*12 noon. Annual Meeting of the Remonstrant Synod.

*2 p.m. Annual Meeting of the Association of Irish Non-Subscribing Presbyterians.

4-30 to 6. Meeting arranged by Union of Social Service and Temperance Committee.

6 to 7. Tea.

*8. Divine Service conducted by the Moderator. Collection for Incidental Fund.

WEDNESDAY, 15th JUNE.

*10-30. Communion Service at which Moderator will preside.

*11. General Synod of the N. S. P. C. of I.

5. Annual Dinner.

6-30 to 8. Social Meeting arranged by the Belfast Chapter of the Laymen's League.

*8. Annual Lecture by Rev. W. G. Tarrant, B.A., "Human Responsibility To-day."

The above Annual Meetings will for the most part be held in the First Church, Belfast. This is the case with regard to all meetings marked with an asterisk (*). Where tea is provided this will be served, and the meetings connected therewith held, in the Central Hall. The place of the Annual Dinner is not yet decided, but will be made known in good time. Friends of other bodies are welcome at the Service on June 14th, and at Mr. Tarrant's Lecture on June 15th. To encourage the attendance of our country ministers we try to arrange hospitality in town or near to Belfast. Will those who can help in this respect please give their names to the Rev. H. J. Rossington? This should also be done by ministers requiring hospitality. Will our readers do their part to make the various gatherings successful?

The Laymen's League

II.—The Council.

If the League finds it difficult to get things moving in the congregations, it will find that there are much greater difficulties when it turns its attention to matters of an inter-congregational character. But let us take what comfort we can from the fact that here the machinery is even more perfect than in the congregations. This is where we score over our English and American co-religionists who have practically no inter-congregational organisation and who are making the League fill this real need in the larger life of a Church.

Presbyterianism is perhaps the most perfect form of church government that has been devised. Under its sway each congregation is represented at the Church Courts by the Minister and one Lay Elder, both with equal rights, and it is our duty to see that the Lay interest is duly represented by insisting on the appointment of Lay Elders who can and will really attend to the business. It should be work of the Council to urge defaulting congregations to see that they are properly represented at the Church Courts. If it succeeds in doing this, it will have accomplished a work of the greatest value to our denomination, for at these Courts all questions affecting the welfare of our Church can be discussed freely and fully, Minister and Layman meeting on a footing of absolute equality. It is here that the work of the Church must be done, and it is here that we Laymen must take our places if we are really wholehearted in our endeavour to lift our Church out of the perilous state into which it has fallen.

Another important work of the Council will be to help the Chapters with their work within the congregations. Experiments will, no doubt, be tried by the more progressive congregations, and the results reported to the Council, which will encourage others to take up those which have proved successful, while by frank and friendly discussion failures may be remedied. It this way we could keep each other advised as to the success or otherwise of the Envelope System, changes in the form of Service, efforts to interest the young people, Sunday School Work, etc., etc.

And if our people wish to engage in work not of a strictly church character there are plenty of organizations languishing for want of healthy and vigorous support. The Ulster Unitarian Christian Association exists for propaganda, and what better work of that kind could be accomplished than stimulating their Committee to greater efforts. The possibilities for work in this direction are endless; the distribution of tracts and leaflets, the collection of subscriptions and getting new subscribers, the organisation of a Sunday collection once a year in every church in Ulster, all would put a new enthusiasm into the Association's work and enable it to branch out into fresh fields of labour such as Postal Mission Work, while the League might take an active part in some carefully organised attempt to start up a new church where none now exists. This would not be done by offers of money only, it would require practical and personal interest, with actual attendance at the Services.

The Mission and the Union for Social Service, too, each offer a field of labour in which help is badly needed, while the Unity Guild forms an admirable inter-congregational ground for social functions.

How many of our Laymen ever bother even to inquire about the affairs of these societies, or have any practical experience of their doings? How many know, for instance, that the Union for Social Service runs a Girls' Club at the Mission which carried off one medal at the recent Drill Competitions and another at the Belfast Musical Competitions? How many know that the Unity Guild gave £12 12s. 0d. to the Sustentation Fund this year, besides a donation to this Magazine? How many ever visit the Mission from one year's end to another? Yet all these Societies are constantly appealing for personal help and interest in the work they are doing.

Here, then, are plenty of opportunities for work with organisations already in existence, all anxious for recruits, and the Council should bring the laity into touch with them. There is no necessity to start anything *new*. If you do, you are sure to overlap work which is already being done, and with our relatively small numbers we cannot afford to dissipate our energy by overlapping. NADIE.

Reports.

Ballycarry.—On Friday Evening, April 22nd, a very successful Dance was held by the members of the Ballycarry Choir in order to raise funds for the Annual Choir Excursion. Owing to the kindness of the Ballycarry Flute Band, the Dance was held in the New Hall, which was generously lent for the occasion, the Jazz Band also giving their services free of charge. The refreshments were all supplied by various members of the congregation. Tea was served by Mrs. M'Kinstry, Mrs. Cameron, and the Misses Connor, Cameron, Hamilton, M'Master, M'Kinstry, Millar, Nelson and Robinson. Preceding tea, the Minister of the Congregation said a few words of thanks to the members of the Flute Band and all those that had assisted. After tea, dancing commenced, Mr. W. J. Connor kindly undertaking the duties of M. C. This Dance is the last of the season held by the Choir and it proved to be one of the most enjoyable and successful of the whole season.

* *

Banbridge.—On Friday, May 13th, a Farewell Soiree was given to Mrs. Jamison (up till a few days previously known to us as Miss Sarah Shields), on the occasion of her leaving for the States. She will be a great loss to the young life of our Church and especially from our Choir. She was presented with a handsome Travelling Bag from the Choir and Congregation. The presentation was made by Miss M'Caw. Her great popularity was shown by the hearty responses that interrupted the speeches made testifying as to her worth and our loss. It was a great gathering.

Belfast: York Street.—The present depression in trade has seriously affected us here, but we are struggling on, hopefully from month to month, and although attendances are not so large as formerly, there is a good, cheerful spirit among our people that will help to carry us through. The Sunday School Anniversary Services held on May 8th were very successful. Our young people being in good form and with the excellent training they received at the hands of Mr. Butterworth and Mr. Norman Woolley acquitted themselves well at every service. A Special Service was held in the afternoon, the preacher for the occasion being Rev. Matthew Watkins, who spoke on the object and aim of all Sunday School effort. An unusual feature at the afternoon and evening services were well rendered recitations by Miss M'Farland and Master Sam Parkes. On Tuesday, May 3rd, Mr. James Steel delivered a Lecture in the Hall, on "Who's Who and Why?" giving us a delightful sketch and survey of the ground he has covered during several years as a Lay Preacher in Ulster. Using the blackboard he pictured to the audience many of our less familiar churches, and described in an able and interesting way some of the past and present day leaders whose names at least are known to us. On the following Tuesday Evening, Mr. and Mrs. Woolley had an 'At Home' party to which a general invitation was given to members of the congregation. A short programme full of good things was undertaken by Miss Sadie Herron and Miss M'Farland, Mr. Frank and Lillie Rea, Mr. Maurice Woolley, Mr. W. Quin and Mr. Chas. J. Cousins. Miss Talbot accompanied at the Piano. A short address was given by the minister on the work of the church, and a general conference followed, at which some very useful suggestions were made by which the condition of the church may be improved. During the month our church notice boards have been renovated and newly lettered (free), by a member of the congregation, and as indicating the spirit behind all our efforts at York Street, it may be mentioned that a new mahogany box

has recently been made and given to the church by another member for the purpose of receiving the Weekly Free-Will Offering Envelopes.

* * *

Downpatrick.—The Annual Report again shows an increase in membership and a considerable improvement in subscriptions. To the general regret of the Church, Mr. S. C. W. Lowry has found it necessary, owing to ill-health, to resign the office of Hon. Treasurer, to which for many years he has given devoted service. Mr. Hugh Dickson, who for some time has acted as Hon. Secretary with much acceptance, was unanimously elected to the Treasurership, and the Church feels itself very fortunate in having secured Mr. John F. Cochrane as Secretary.

* *

Holywood.—The resignation of Mr. Phelps has caused something approaching consternation in the minds of the members of our congregation. At a meeting of the Church Committee held to discuss the appointment of a worthy successor, all present showed by the unanimous resolution of regret which was passed in an unmistakable manner, their appreciation of Mr. Phelps' work during his ministry. Every one feels that whilst we are sorry to lose Mr. Phelps, we have been fortunate in having him with us so long, and that our loss will be another's gain.

* *

Larne.—On the evening of 15th April the young people attending the Sunday School of the above enjoyed their Annual Band of Hope Entertainment. The proceedings opened with praise, Miss Beth M'Ninch leading on the piano, and Mr. Wright, the superintendent, reading the appropriate prayer. The refreshing cup was plentifully distributed by the Misses Moore, Bailie, M'Kee, Bryans, M'Ninch and Crawford, with some young male helpers. After tea the Rev. J. Kennedy recounted the conditions of the pledge taken by the young people, viz., abstinence from tobacco and strong drink till 18 or 21 years. A number of names were added to the roll and ornamental membership cards distributed, after which Mr. S. Magill delivered a short but extremely useful address, followed by a reading, which, though humorous, yet enforced the beauty of truthfulness and sincerity. A very pleasing exhibition of limelight views followed. Mr. S. Bailie kindly lent the lantern, which Mr. Holden Canning skilfully manipulated. With the Benediction a very pleasant, profitable and well-attended meeting closed. On Sunday, the 24th, the minister, superintendent, and teachers gave a valuable and useful token of their love to Miss Beth M'Ninch, who has been a most efficient teacher for several years. Miss M'Ninch is leaving home to study in an agricultural college in England. Her class in the Sunday School will be taken by Miss Milne, assistant in Larne No. 1. Mr. Pullen is to be congratulated on having the assistance of a young lady so admirably qualified for her duties. Out of 16 candidates she was recommended by Inspector Bradshaw as by far and away possessed of the highest qualifications.

* *

Laymen's League.—It is hoped that good results will accrue from the Conference between the Belfast Chapter and the Ministers of the neighbourhood, which took place in the Central Hall, on the 4th May. Many useful suggestions were made and received with cordial approval of all present. It was again emphasised that no good result can be looked for if the members of our Churches remain apathetic to the Sunday Services, and one of the most important parts of the League's work must be to arouse in members a desire to attend their places of worship regularly and punctually. In order to assist in stimulating this new interest in the life of the churches, the suggestion was thrown out that during the coming winter visits should be made to as many of the congregations as possible with a view to establishing a Chapter in each. It was further suggested that the City Churches should open their winter's work with a united campaign on definite lines and that leaflets, calling attention to this, be distributed broadcast, in order to interest outsiders in our denominational teaching; at the same time it was pointed out that any

strangers who attend our services should be made to feel that they are welcome and not allowed to come and go without a friendly word. Another point on which stress was laid was that when members of our household of faith come in from the country and settle in Belfast, some effort should be made to link them up to one or other of our City Churches; this could easily be done if the country churches would always make a point of informing the City Churches of such change. Work of this kind has been done in a somewhat spasmodic way in the past, with good results, but if it were done systematically the leakage from this source could easily be stopped. The question of establishing Adult Classes to retain the interest of our young men and women was discussed, and it was felt that work ought to be undertaken on these lines. The advertising of services in the press was considered, and the suggestion that our church advertisements would have a better effect if grouped together met with hearty approval, as did the proposal that a United Advertisement, covering as many congregations as possible, be inserted in the "Evening Telegraph." Mr. Eustace Gordon undertook to look after this, and it is hoped that in future all church advertisements will be sent to him so that they may be grouped together. Such advertisements should reach 35 Rosemary Street not later than the Friday morning, and should state in which papers they are to be inserted. It will be seen that the Chapter has already made a beginning of real work and that it has a full programme before it, but without the co-operation of all members of our churches its work will be unavailing. The Hon. Sec., Mr. J. H. Gilliland, 33 Gresham Street, Belfast, is anxious to recruit new members and give all information.

Mountpottinger.—We are pleased to report that, thanks to the generous support given by our own people and friends in Belfast and district, the result of the Bazaar held in the Central Hall, on April 21st and 22nd, was eminently satisfactory to all concerned, insomuch as the receipts from sales and donations ensured the amount in the hands of the Treasurer for the Memorial and Endowment Fund to be somewhat over the total of £1,000, which was the original amount we set out to obtain. As full reports appeared of the opening proceedings in the local newspapers we will not inflict a repetition of these details on our readers, nor will we republish the list of stall-holders which appeared in the same medium, but all the same we tender our warmest thanks to those ladies and their friends who worked so hard to ensure the success attained. It is perhaps worthy of note that there was very keen rivalry in the Cake Competition, a really high standard of excellence being reached, in fact, so marked was this that the adjudicator (Mr. H. M'Millan, Managing Director, Bloomfield Bakery, Ltd.), felt it incumbent upon him to offer an extra prize. Owing to certain difficulties in obtaining the correct material the sculptor has not yet finished the work on Memorial Tablet which is to be erected in the Church, and this, combined with other circumstances, will probably delay the unveiling of same until the beginning of September, but all subscribers to the Fund will receive official notification of the date on which the service in connection with same will be held. As is inevitable on such occasions, there was certain surplus of articles left over from the various stalls at the Bazaar, and the Ladies' Sewing Society has, therefore, arranged for a small clearance sale in our own Schoolroom on Wednesday, June 1st, when it is hoped to dispose of the said surplus and thus ensure a little extra capital being added to the Fund. As regards the Sunday School Excursion, a new departure will take place this year, as it has been decided to amalgamate forces with our friends at "All Souls," and a united excursion to Moneyrea is in course of arrangement for Saturday, June 25th, when if the clerk of the weather favours us, as he has done on previous visits to this very enjoyable destination, we shall assuredly have a thoroughly enjoyable day. Details are not yet finally arranged, but in all probability

the Floral Service will be held on June 12th, when we shall be pleased to welcome our friends from other congregations.

Newry.—The Annual Meeting of the congregation was held at the close of Morning Service on Sunday, 15th May, Rev. G. J. Slipper presiding. The Committee's report was submitted by Mr. R. J. M'Combe, Hon. Sec., and stated that the attendances showed an increase. The Sunday School was progressing slowly, but owing to the long distances which several of the children had to travel, the attendance of the country children was not as regular as could be desired. Reference was also made to the loss by death of several devoted members, and thanks were given to Mrs. Slipper and the Choir for their services. The Treasurer's Statement of Accounts was presented by Mr. C. Warnock, Hon. Treasurer, and showed an increase in Sunday Collections and a slight decrease in Stipend. The Chairman, in moving the adoption of the Reports, referred to the long and valued services of the Secretary and Treasurer, and asked for a larger interest in the Memorial Fund being raised. Mr. Henning seconded, and the Report and Statement of Accounts were unanimously adopted. Mr. Walter Scott proposed and Mr. Henning seconded the re-election of Committee, and on the suggestion of Mrs. Slipper, the names of Mrs. Henning and Miss Warnock were added to the Committee. Mr. A. Thompson formerly proposed this and it was seconded by Mr. Joseph Mitchell, and unanimously agreed. With a view to reaching members whose attendances at service is irregular, owing to distance, a series of Sunday Afternoon Services has been arranged by the Minister in the Benagh Orange Hall, kindly lent by the Lodge Committee. The first of these services, which will be held fortnightly during the Summer, was held on Sunday, 15th May, when there was a large attendance of members and friends from neighbouring churches.

Union for Social Service.—A Display by the Social Service Girls' Club was held in the Central Hall, Belfast, on May 13th, under the chairmanship of Mr. Eustace Gordon. The Junior Section of the Club took First Place for Singing at the Belfast Musical Competitions this year and First Place for Needlework (Plain Sewing Section) and Drill, Second Place for Dancing, and Third Place for Knitting in the recent Girls' Club Union Competitions; while the Senior Section took Second Place for Drill and Needlework (Plain Sewing and Crochet Sections), and Third Place for Embroidery in the latter Competitions. The programme at the Central Hall consisted of the Drill, Singing and Dancing performed at the Competitions, interspersed with Songs and Recitations, all of which were well received by an appreciative audience. Mr. John G. Blair kindly distributed the Medals won by the Juniors for Singing, and congratulated the Club upon the excellent work it had done in its two years' existence; they had a more than creditable record for so short a life and he hoped they would do even better next year, and that the work of the Club would become better known amongst our Churches. He suggested that something might be done by judicious advertisement of its activities. Votes of thanks to the Club Workers, to Mr. Blair and the Chairman having been cordially passed, the proceedings terminated with singing the National Anthem.

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The call of the soul is the call to heed:—
The call of God we all must hear,
The call that is ever sounding near,
The call of conscience ringing clear,
The call of freedom from cringing fear,
The call of the risen Christ within,
Sounding above life's clamour and din,
The call of life that no death knows,
The call of truth to all its foes,
The call of love no hate hath known,
The call of the Father to His own,
The call that ever the earth hath filled,
The call that never shall be stilled,
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